

A V G H T

# CONSIDERATIONS TO MO-

VE AL MEN TO IN-  
QUIRE AND IMBRACE, WITH

AN EARNEST AFFECTION,

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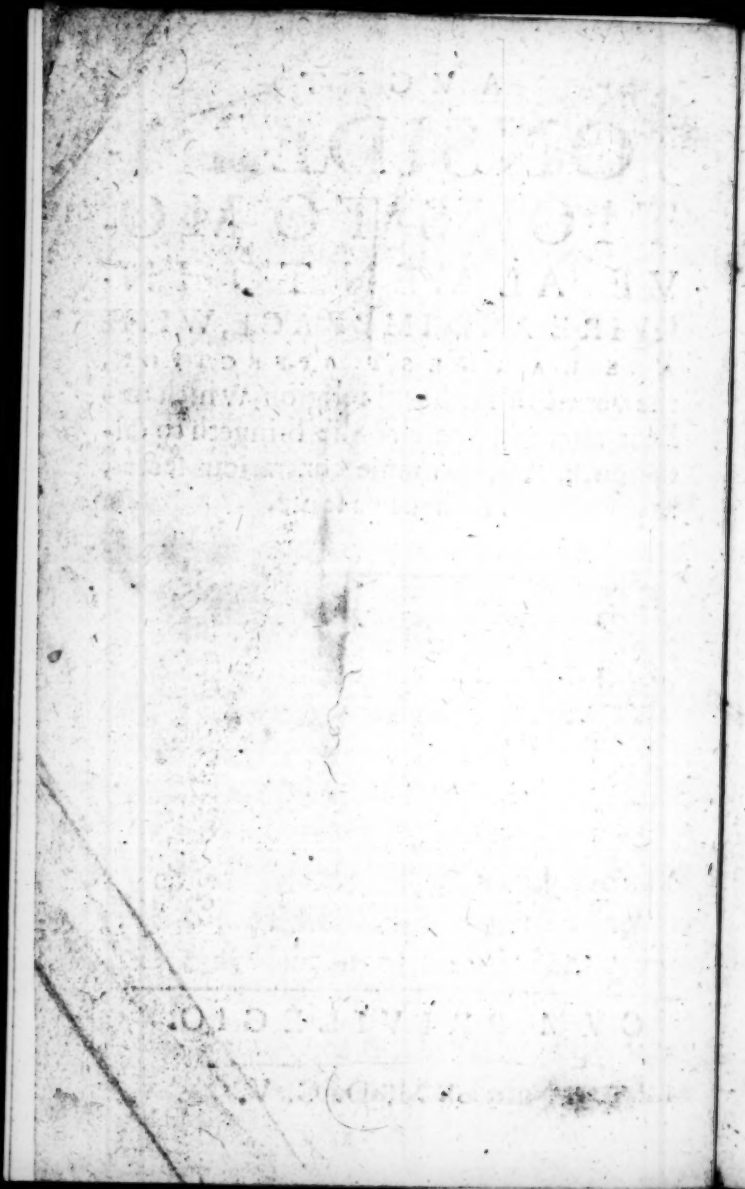
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CVM PRIVILEGIO.

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ANNO M.D.C.V.

John





# AVGT CONSIDERA-

TIONS TO MOVE AL MEN

TO INQUIRE AND IMBRA-

ce, with ane earnest affection, the veritie of faith and religion, which onlie is ane, and which onlie bringeth to salvation, amangs sa monie contrarious sectes, as pretendeth to haue ye same.



**F**IRST, al men aught cōsider the great goodnes of God, vvhathath created men to be participāt of his eternal glo-

rie, and requireth na vurther thing of thame, but that thay suld merite ye same be his treu seruice, during the tyme of thair peregrination on earth: for this cause thay ar iustlie debarred from the end of thair creation, and iustlie adiuged to the aternal pains of hel, vvhath employeth nocht al the forces of thair saul, to try and knau, vvhath sort of chri-

4 *Aught considerations.*

stians hath the treu seruice of God; and  
vvhaeſter kuanledge thairof, imbraceth  
nocht the ſame, amangs ſa monie con-  
trarious ſectes of religion, as in this age  
prætendeth to haue the veritie thairof.

S. Mat, *What ſal it profit a man (ſayeth our*  
10. *ſaneour) if he conquiſ al the world,*  
Verſ. 20 *and tyn his ſaul? what ſal he giue in*  
*change for his ſaul? The ſone of man*  
*ſal cum in the glorie of his father, and*  
*ſal than rāder to euerie ane, according*  
*to his works. This reuward is ather the*  
*æternal glorie of heauin, or the perpe-*  
*tual pains of hel. In the glorie of heauin*  
*ſtandeth menis æternal felicitie, and in*  
*the pains of hel, conſiſteth euer leſting*  
*miſerie.*

The ſecond cōſideratiō is, that ye treu  
ſeruice of God is preſcryued be treu re-  
ligion, and that this treu religiō is onlie  
ane: for ( as S. Paul ſayith ) *thair is*  
phel. 4. *onlie ane God, ane faith, ane baptiſme:*  
Verſ. 4. *Of this it is maniſeſt, that amangs ane*  
*hundreth contrarious ſectes of religion,*  
*euerie ane repugnant to the vvther, and*  
*expo-*



exponing the bybil cōtrariouſſie, eſter  
thair auin priuat inuentions, and euerie  
ane accusing the vuther of hereſie, and  
adulteringt the vword of God, *thair is  
onlie ane treu religion that leadeth to  
ſaluation*: Thairfor al ye vuthers ar led  
blindlie in the vway of perdition, de-  
ceaued throught ane fals prætext of the  
veritie thairof, be the craft of Sathan,  
and of his ſuppoſts.

The third is, that the treu moyen to  
try and knau ye veritie of religion is, to  
learne it of the treu church of God, and  
nocht be thair auin brains, nor be ye  
doctrine of particuler mē, vvha reideth  
and exponeth the ſcriptures eſter, thair  
auin iugements, and be thair particuler  
inuentions, or vvha receaueth the ex-  
poſition of the ſcriptures inuented be  
priuat men; for as S. Peter ſayeth: 2. Pet. 1.  
*No prophecie, or treu vnderſtanding* Verl. 20.  
*of the ſcripture, is maid be ane priuat* 2.  
*interpretation*; that is to ſay be parti-  
culer men, vvho hath no publik charge  
be lauful promotion in Chriſts vniver-

sal church; sik as vvas frere Martin Luther, ane particuler monk of the order of S. Augustin in germanie, vvha erected ane neu sect be his particuler exposition of the scriptures inuented be his brane, vvwhich vvas contrarious to the vniforme expositiō thairof, vvwhich the vniuersal church of God had taught in al ages befor him. Siclyk his Disciple AEcolampadius vvas ane particuler and priuat frere, in germanie: And zuinglius vvas ane particuler parroche preist in zuric, vvho inuented ane vvther particuler exposition of ye scriptures, repugnāt to that of thair maister; and sa he erected ane vvther neu sect of religion. Calvin lykuayis vvas ane particuler chanon in the toun of Noion in France, and be his auin particuler exposition of the scriptures, established ane vvther sect of religion, different from al the vvthers. Nocht onlie thir, and sik vvyers particuler sectes, erreth in maters of religion, following thair auin priuat doctrine, and particuler ex-  
position

position of the scriptures to thair æt-  
 er-  
 nal perdition; bot also, al those vvha  
 leauing and despying the vniforme  
 doctrine, and cōmū interpretatiō of the  
 scriptures of christs vniuersal church,  
 taught in al ages thir fyftein hundreth  
 zeares by gane, præcipitateth thame  
 selves hedlongs in the vvay of heresie,  
 to thair æt-  
 er-  
 nal perdition, if thay persist  
 in the same, to the end of thair lyfes.  
 Seing than, that *the veritie of religion*  
*can nocht be learnit be the doctrine of*  
*priuat men, wha interpreteth the scrip-*  
*tures, as S. Peter sayeth, to thair auin-*  
*perdition*: Thairfoir the onlie treu  
 moyen to knau, ye veritie of religion  
 is, to learne it of the treu church of  
 God, to ye vvhich, Christ Iesus him self  
 referreth the decisiō, and determina-  
 tiō of controuersies, saying to euerie  
 ane; *dic ecclesia*: Tel or shau to the S. Mat.  
 church; he pronunceth ane sentence 18.  
 agains the proud contemners thair of; *Verf. 17.*  
*that we suld estime thame, as Pagans*  
*and Publicans, wha beireth noch the*

*voce of the church*, and repugneth to the determination thair of in maters of religion. This is thane ane infallible reul: *to belue; as ye church belueth*, In sa doing vve can na vwayis erre, becaus the church of God can na vwayis erre, as is prouen be inuincible raisons.

First, becaus the doctrine of the treu church of God is the doctrine of Christ

Ephes. 1. Iesus, and of his halie spirit, for *Christ*  
Vers. 22. *is the head of the church of God, as S.*

3. *Paul witnesseth: And Christ promised*  
S. Ih. 14. *to assise ye same with his holie spirit,*  
Vers. 10. *wha suld teach al veritie thair in per-*  
S. Ihone *petuallie vnto the end of the world.*  
Vers. 13.

Secundlie this church, vvhair of he is the head, *is his kingdom on earth?*

5. Luc. 1. *whith sal neuer haue ane end, as the*  
Vers. 33.

Dan. 2. *scripture witnesseth: Bot vvhair Christ*  
Vers. 44 *regneth be veritie, Sathan can nocht*

regne thair in be heresie. And vvhair Christ teacheth al veritie be his holie spirit vnto the end of the vvarld, the spirit of errour can nocht teach heresie thair in at onie tyme: Thairfor it is

*impossi-*

impossible that ye treu church of God,  
 vvairof Christ is euer the head, and the  
 holie spirit the instructour in al ages,  
 can erre in onie age to ye end of the  
 vvarld. Thridlie S. Paul calleth ye *1. Tim. 3.*  
*church; the pillar, and sure ground, or* *Vers. 15,*  
*uphold of veritie. Fourtly our saue-* *Mat. 16.*  
*our affirmeth, that the yettis of hel can* *Vers. 16.*  
*nocht preuail agans his church:* Thair-  
 for Sathan can nocht ouercum the  
 church of Christ Iesus be error. Seing  
 than, that the doctrine of the treu  
 church, is the doctrine of Christ, and  
 of his holie spirit, in al ages vvnto the  
 end of the vvarld: Thairfor the treu  
 church of God can nocht erre in onie  
 age, vvnto the end of ye vvarld: for this  
 cause, *wha beliueth, as the church be-* *Note.*  
*liueth, can na wayis erre; and conse-*  
 quentlie euerie ane vvhavald be assu-  
 red of the veritie of religion, suld learne  
 ye same of the treu church of God,  
 vvhairof Christ Iesus is the head, and  
 nocht of particuler men, vvho taught  
 neu doctrine repugnāt to that of Christs

vniuersal church in al Aages to thir dayes.

Note.

The fourt consideration is inferred of the former doctrine, that seing the treu church of God can na vwayis erre, be raison of the perpetual assistance of Christ Iesus thairto, and of his halie spirit: Thairfor *euerie ane aught to try out most earnestlie, wha amangs al the professoures of the monifald contrarius formes of religiō hath ye treu church of God, and adher thairto*; for it is ye onlie shool, vvhair in thay may learne the veritie of religion, that bringeth to saluation.

The fyft cōsideration is, that the treu church of God, vvhich onlie is tached be Christ, and his holie spirit, in al veritie to the end of the vvarld, may be euidentlie knauen, & decerned, from the malignant churches of deceitful heretiks, *be tua manifest marks contened in this article of our creid: I. belieue the holie catholik church.* Sa the treu church of God, is yat onlie euocation,

tion, and visible assemblée of thaise on-  
 lie amangs Christians, vvhā serueth,  
 and adoreth, God in ane holie societie,  
 and feloship of his treu vvorshippers,  
 conioyned in vnitie of faith and reli-  
 gion, dispersed vniuersallie throught al  
 ye vvarld, vvhair euer Christs holie na-  
 me is treulie professed. Be this qualities  
 Christs treu church is decerned from  
 the viked particuler congregations of  
 heretiks, vvha ar euer in synne, and ar  
 contened vvithin the boundes of certa-  
 ne corners, and particuler dennes of  
 christindome, and remaneth onlie cer-  
 tan tymes throught hypocrisie for pu-  
 nitiō of synnes, *that the constant wor-*  
*shippers of God ( as S. Paul sayeth )* 1. Cor. 11  
*may be manifested be tryal of persecu-* Vers. 19.  
*tion, and decerned from hypocrites for*  
*ysis, and vvther causes S. Paul sayeth,*  
*that it is necessar that heresies suld be.*

The sext consideration is, concerning  
 the first mark of Christs treu church,  
 that it must be holie, and that in tua re-  
 spētes first in respect of holines of lyf.

Nixt

Nixt in respect of holines, of doctrine. The church of God is called holie, becaus in it, thair is treu remission of synnes, & in no sect of heretiks: Thairfor

August. *S. Augustin* sayeth, vve may obtene saluation in the onlie treu church of 2.Pet. 2. Christ Iesus; and *S. Peter calleth the Vets. 21* *particuler conuenticles of heretiks, sectes of perdition.* The holines of Christs treu church is prouē, in respect, that sum of the members thair of, ar preserued from al spot of deidlie synne be ane special grace and particuler priuiledge of God, vvhers vwha keeping vnitie of faith, and falling in synne, ar purged thairfra, and maid holie be the verteu of christs death and passion, applyed to thame, be his holie sacramēts, This mark conueneth na vwayis to onie of thair neu sectes of protestants; and in particuler it can nocht conuene to thame of Caluins sect, as is plane be thair auin doctrine; for ye ministers of thair sect teacheth, and thair adherent auditoures beliueeth assuredlie, that it is impos-



impossible to be vvithout deadlie synne in this lyf, or to keip the commandments of God : of this it folloueth necessarlie , that thay ar nocht of the church of God, vvhich is holie, becaus thay al ar perpetual transgressiours of the commandements of God, and euer in dendlie synne, during thair lyf tyme, as thay confes thame selfs: Thairfor be thair auin confession, thay can nocht be in the estait of holines of lyf, sa lang as thay liue for vvha ar in perpetual synne can neuer be holie; and consequentlie, thay can neuer enter in heauin; for as the scripture witnesseth; No vn-  
*cleane thing, or infected with synne and vn-  
 purged thairfra can enter in hea-  
 uin.* Be the contrare, the Apostolik, and Roman church is holie, becaus sum of the members thair of ar preserued from synne, beane special grace of God, as the virgin Marie, to  
*whom ye Angel Gabriel said: hail ful  
 of grace :* This fulnes of grace culd nocht consist vvith onie spot of synne.

Note.  
 Apoc. 21  
 Vers. 27.

Luc. 1.  
 Vers. 28.

Thair-

Thairfor this glorious mother of God  
vvas preserued from al spot of synne, be  
ane special grace of God, to be the ho-  
lie and sanctified tabernacle of his sone  
Christ Iesus; and thairfor he sayith of

Cant. 4. hir. *Tota pulchra es amica mea, & ma-*

Verf. 7. *cula non est in te. Thou art al beutiful*  
*my loue, and thair is nocht ane spot in*  
*the. VVe reid also, that S. Ihon the*

Luc. 1. *Baptist, wha was the forrinner of christ*  
Verf. 15. *was replenished with the holie spirit*  
*euen from his mothers wombe; as the*

*same Angel of God declaired to his fa-*  
*ther Zacharias: Thairfor he vvas pre-*  
*serued from synne from his mothers*  
*wombe, that he micht be the holie*  
*forrinner of his maister Iesus Christ S.*

Luc. 5. Luc also vvitnesseth, *that S. Ihon is fa-*

Verf. 6. *ther, and mother called zacharias and*  
*Elizabeth, war baith iust befor God,*  
*and walked in al the commandements,*  
*and iustifications of the lord without*  
*reproch: Of this it is manifest, that sum*  
*of the treu church ar holie, in respect*  
*of holines of lyf, becaus aboue the or-*  
*der*

der of thair corrupted nature, thay liued  
ane clein and holie lyf, and keipit al the  
cōmandements of God. That vvthers  
of the Roman church ar maid holie be  
purgation from thair synnes, it is pro-  
uen be manifest scripturs: *First we ar* Psal. 50.  
*conceaued, and borne in original synne;* Vers. 7.  
*Ve ar clenged thairfra, & restored to ane*  
*neu and holie lyf, be the sacrament of*  
*baptisme. S. Paul vitnesseth yis saying:*  
*Christ hath giuen him self for his* Ephes. 5  
*church clenging, hir be the lauer of wat* Vers. 20  
*ter in the word of lyf. This lauer of*  
*vvatter in the vvord, is baptisme, vvch*  
*this apostle in wther places, calleth the* Tit 3.  
*lauer of regeneratiō, becaus be the vva* Vers. 20  
*hing thair of, vve ar regenerated, that*  
*is to say, borne agane, be ane spiritual*  
*birth to ane neu, clein, & holie lyf, and*  
*maid sones of God be adoption, vvha* Ephes. 2  
*be our first birth of our earthlie mother* Vers. 3:  
*war borne sones of Ire: for this cause,*  
*S. Paul sayeth, that God saueth vs be* Tit. 3.  
*the lauer of regeneration. This effect* Vers. 5  
*of baptisme to purge vvs of original* 1. Pet. 3.  
*synne,* Vers. 21

synne, and to restore to ane holines of lyf, is teached and practised in the Roman church, agains the heresie of thir nouateurs denying that baptisme hath onie verteu of Christs death to vvash vvs of our synnes, and to saue vvs, affirming that it is onlie ane singe and representation of vvashing: Thairfor this holines of lyf maid be baptisme is performed conforme to the Roman chnrch be purgatiō of synnes, & nocht efter Caluins doctrine.

As baptisme maketh vvs holie purging vvs of original synne: Sa the sacrament of penitence, maketh vvs holie, purging vvs of actual synne, in ye Roman church, and it restoreth vvs to ane inherent and inuward iustice, and to ane sanctified lyf. This is prouen be S. Peter wha sayeth to the penitent Ieues, wha assisted to the murther of

**Act. 2.** *Christ: Penitentiam agite. Do pen-*  
**Verf. 28.** *nance, and be euerie ane of you bapti-*  
*fied in ye name of Iesus Christ for remis-*  
*sion of your synnes, and in ane vyther*  
*place*

place he sayeth. *Panitemini & con- uertimini, vt deleantur peccata uestra.* That is to say: Do pennance, and be conuerted, that your synnes may be tane away. The Calvinists denying this taking away of synnes be baptisme, and pænitence, hath peruerted this scripture be thair fals translation, for vvhair S. Peter sayeth. *Panitentiam agite, Do pennance: thay say: amend your lyfes.* Bot in the Romā church be doing of pennance, our synnes ar tane away, sayeth S. Peter, and vve ar restored to ane inuward Iustice, and holines of lyf, be treu remission and purgation from synnes, & inuward sanctification. Thair- for the onlie Roman church, is the on- lie treu church of God, becaus it onlie is holie, in respect of holines of lyf.

The Roman church is holie also in respect of nevv of doctrine, becaus it can neuer erre in maters of faith and religion: for *Christ Iesus regneth be veritie and iustice thair in to the end of the world, and teacheth al veritie*

be his holie spirit, for be him, (as is at readie prouen) he instructeth the lawfull Doctoures of his church in al ages to the end of the vvarld: Of this it is manifest, that this first mark of the true church of God, concerning holines of lyf, and of doctrine, conueneth to the onlie Roman church: Thairfor ye onlie Roma church is ye true church of God, & the onlie immaculat spouse of Christ Iesus, seing it onlie, is holie baith in respect of lyf and of doctrine.

The seuent consideratiō is, cōcerning the second infalible mark of the true church of God, in sa far as it is called catholik, or vniuersal: It is so called for thrie notable respectes; In sa far as it hath vniuersalitie of tymes, of places, &

S. Aug. of persones, as S. Augustin confirmeth de vnica be man fest scriptures against the heret-  
te eccle- riks of his age: and proueth be ye same  
fix.

that the onlie Roman church is the true church of God, agās ye particuler sectes of ye donatists, of ye manichians, & of wyther heretiks of his age: And we proue

proue also be the same scriptures, that  
nather ye neu sectes of the Lutherians,  
nor of ye Calvinists, nor of ye Anabap-  
tists, nor of vvther particuler conuenti-  
cles, of vvther nouateurs can be ye treu  
church of God, becaus thair sectes hath  
nather vniuersalitie of tymes, nor of  
places, nor of persones: thairfor ye mi-  
nisters of thir neu sectes, hath erected, &  
manteneth sectes, of perdition, as *S. Pe-*  
*ter calleth al neu sectes,* repugnant to  
the ancient church of God. Thair ex-  
position of ye scriptures is natheer of  
Christ, nor of his hokie spirit, seing thay  
ar nocht members of Chrills church,  
whiche hath vniuersalitie of places, of  
tymes, and of persones as thir subse-  
quent scriptures testifieth planlie.

2. Pet. 2.  
Verl. 2.

*S. Augustin* proueth be findrie scrip-  
tures of ye neu & ald testament, that ye  
treu church must haue vniuersalitie of  
places, and be spred amangs al na-  
tions. Amangs findrie vvther passages,  
he produceth that solemnet promesse  
that God, maid to Abraham saying:

*S. Aug.*

Gen. 22. *Benedicentur in semine tuo, omnes gentes terræ,*  
 Verl. 18. *tes terræ, quia obedisti voci meæ, al*

*the nations of ye world shalbe blissed in thy seid, becaus thou haist obeyed my voce. And agane he said: Benedi-*

Gen. 26 *centur in semine tuo omnes gētes terræ,*  
 Verl. 5. *eo quod obedierit Abraham voci meæ,*

*& cōstodierit præcepta & mādātā meā, & ceremonias, legesque seruauit. Al the nations of the earth shalbe blissed in thy seid becaus Abraham hath obeyed my voce, and keiped my præceptes, and commandemētes, and hath obserued the ceremonies, and laues. Note heir, that Abraham keiped the commandements, and deserued ane great reuard to him self, and his posteritie for the keeping thair of, the ministers denyeth the ane and the vther: Bot*

S. Paul. God heir testifieth the cōtrair. S. Paul  
 Gala. 3. *exponeth this seid of Abraham to be Christ Iesus, whais the sone of Abraham on his blissed mothers syde, in vvhom al nations of the vvarld vvas blissed becaus he redeemed thame al, be his death*



death and passion, and called thame to the treu seruice of God, in vnitie of his church, vvhich is the greatest blissing that the nations of the vvarld culd obtene: becaus that vvas the onlie moyen to bring thame to saluatiō. The church of God, befor the cuming of Christ, vvas in manifest amangs of the leues; Thairfor ye prophet Dauid said. *Notus* Psal. 81. *in Iudea Deus, in Israel magnū nomen eius. God is knauē in Iudea, & his name is great in Israel.* Bot Christ at his cūing took away ye parpel wal, vvhich separated the leues from the gentiles, vwha vvar than Idolatres; he conioyned thame baith in vnitie of his church be his treu faith; sa he maid ye church of God catholik, that is to say, spred amangs al nations. The same learned father proueth this be thir vvords of Christ saying to his Apostles: *It behu.* Luc. 24. *fit Christ to suffer, & ryse ye third day* Vers. 46 *from death, and penitence to be preached, & remission of synnes in his name in al nations, be giuing at Hierusalem.*

He send his Apostles vvith pouer and  
 autoritie to establishe his church amāgs

**Mat. 28.** al nations, saying to thame go, & teach  
**Verf. 19.** al nations, baptisand thame in ye name  
 of the father, and of the sone, & of the  
 holie spirit. And in ane vvther place he

**Act. 1.** sayeth to thame: ye shal be witnesses to  
**Verf. 8.** me in Hierusalem and in al Iudea, and  
 Samaria, and vnto ye end of ye world.

Thay executed this charge, as the rayal  
 - Prophete spak of thame, saying: *In*  
*omnem terram exiuit sonus eorum, & in*  
*fines orbis terra verba eorum:* The

**Psal. 19.** sound of thair wote passed out throught  
 al ye earth, & thair words passed vnto  
 the end of ye world. The same learned  
 father confirmeth this amplitud and  
 greatnes of Christs church, be sindrie  
 testimonies of ye prophetes, & psalmes  
 vvhairin ye spirit of God descryued ye  
 greatnes of Christs kingdome, vvhich is  
 his catholik church on earth. His father

**Psal. 2.** said to him: *Postula a me, & dabo tibi*  
*gentes hereditatem tuam, & possessionem*  
*tuam terminos terra.* Ask of me,

and

and I ſal giue to ye, ye natiōs to be thy  
heretage, and the ends of the world to  
be thy poſſeſſion. And in ane vurther  
place it is ſaid of Chriſt. *Dominabitur* *Pſal. 17.*  
*amari vſque ad mare; & a flumine*  
*vſque ad terminos orbis terrarum:* He  
ſal haue dominion from ſea to ſea; and  
from flude to the ends of the world, al  
kings ſal adore him, al ye trybes of ye  
earth ſal be bliſſed in him, al natiōs  
ſal magnifie him. In reſpect of this gre-  
atnes of Chriſts kingdome which is  
this church, Daniel calleth him ane ſtone *Dan. 2.*  
cutted out of ane montane, without ye  
hands of men which groueth, & reple-  
niſheth ye earth. Be thir ſcriptures, and  
monie vthers S. Auguſtin concludeth,  
yat ye treu church of God, mon be vni-  
uerſal in reſpect it is diſperſed throught  
al ye vvarld: Of this vniuerſalitie he in-  
ferreth, yat ye ſect of ye Donariſts vvas  
nocht ye treu church of God, becaus it  
vvas nocht vniuerſalie diſperſed amāgs  
al natiōs, for it exceded nocht ye boūds  
of Africa, but vvas circūſcryued vvithin

prouinces thair of. Be the force of this inuincible rason vve conclud lykuayis agains the Caluinists, that thair sect is nocht the treu church of God, becaus it is nocht catholik or vniuersal; for it exceedeth nocht the bounes of Europ, and is contened vvithin feu prouinces thair of. Thair is nocht ane kingdom in the vvarld, that euer professed this caluinisme, but the present of Scotland: As for Ingland vvchich appeireth to ag-grie cheissie vvith it thay differ in hea-des of religion: for thay of Ingland keip holie al the dayis of the concep-tion, natiuitie, circumcision, passion, resurrection, and ascension of Iesus Christ, and celebrateth thame vvith greater solemnitie, nor thay do commō fundayis. Thay solemnise also vvitsōn-day in memorie that Christ Iesus send his holie spirit that day to his Apostles, for thair instructeur in ye euangelical lau. Thay keip also holie the dayis of Christs blissed mother, and of his A-postles. Bot the minesters of Scotland calleth

calleth al thir and vther points superstition, and idolatrie, and the ministers of the clergie of Ingland calleth thir ministers puritans. The Beshope of London hath vvreatten books agans ye puritans: Thay of Ingland hath also thair Beshopes, and Archiebishops, as prelates, and superiores: The common people doth reuerence thame in that degrie, crauing thair blissing on thair knees; Bot thir ministers ditpyseth the gouernamēt of the church be Bishops, and Archibishops; albeit the king (vvhome God moth saue) constraneth thame novv to acknauledge the autortie of Bishops, and Archibishops: Thairfor thay of Ingland hath nocht vnitie of faith vvith thame of Scotland. This vvas euidēt to al thame vvho hanted ye churches of baith ye countreyis: Bot sence God hath exalted our king to the coroune of Ingland, his maiestie at his entree in that countrey being receaued in thair churches be thair bishops adorned at thair seruice, vvith sur-

B v

plices,

plices, stoles, four newked bonets, and  
 vther ornamentes, vvhich thay haue co-  
 serued after the cumlie rite of the Ca-  
 tholik and Roman church; his maiestie  
 approving that cumlie & decent order  
 obserued in thair pretended diuine ser-  
 uice, hath reiected the cōfused & laical  
 order obserued be the puritan ministers  
 of Scotlād in thair deformed churches;  
 Thairfor his maiestie hath embrased  
 ye forme of England; he receaued thair  
 sacrament vpon his knees, out of the  
 hāds of ane archibishop adorned vvhich  
 his mitre, and vther ornaments con-  
 uenient to his dignitie, befor ane coue-  
 red altar, vpon the vvhich he layed his  
 offrand vvvith great reuerence. The pu-  
 ritans of Scotland called this maner of  
 administration of thair sacrament, ane  
 English messe. According to this order  
 his maiestie promised to reforme the  
 puritan ministers of Scotland; So vvvith  
 tyme thay must preach in surplices, and  
 four newked bonets, vvhich thay prea-  
 ched thir fourtie zeares bypast, to be  
 the

the mark of the beatt, and signe of the great Antichrist. Thay do nou approve (at the commandemēt of the keings) the authoritie of Bishopes and Archibishopes to be lausal, and consonant to thair Euangel; vvhich thay prêached befor this tyme, vvas vnlausul, and repugnāt to thair Euangel. Lat onie man consider of this contrarietie, and mutation in cheif heades of religion, of thir Chameliō ministers, importeth vnitie of religiō, ather vvith thair neighbours, or amangs thame selves? preaching aue thing to be treu this zear, vvhich thay haue preached to be fals yir fourtie zears bypast. Of this it is certane, yat thair caluinian sect hath nocht vniuersalitie of places, & cōsequentlie, it is nocht christs vniuersal church.

The Donatists answered, that Christs church vvas vniuersel, & spred amangs al natiōs be his Apostles. Bot thairefter it decayed, & vvas oppressed be errour, & superstitiō, & remained in that estait euer, vvhil God (is thay fenziēd) raised vvp Do-

Donatus ( of vvhom thay vvar called Donatistes ) to reforme the vvarld, be preaching the veritie of the gospel, vvhich vvas extinguished befor his cūming. The Calvinian ministers vse the same subterfuge, saying; that ye vniuersal church vvas oppressed be errour, and destroyed be Sathan and the Antichrist, mair nor are thousand zeares, and the veritie extinguished be superstition and Idolatrie, euer vvhil it pleased God ( as thay fenzie ) to raise vvp Ihon Calvin, to preach the veritie of Christs treu Euangel ; Sa it plaisth thame to stile the darknes of thair caluinian hæresies. S. Augustin refuted the ansuer of the Donatists, shauing, that thay supponed most falslie, that the church of God vvas or culd be ouerthrauen be errour befor Donatus : Or in onie age to the end of the vvarld : becaus the church of God, must be ay vniuersal in respect of vniuersalitie of tymes : It must stand victorious in al ages agans al ye enemies thairof, vvnto  
the



the end of the vvarld, as he proueth be  
manifest scriptures, vvhich vve haue  
deducet heirto for, vve proue be the sa-  
me scriptures, that thir ministers sup-  
poneth most falslie the defection and  
decaying of Christs church from the  
veritie of his vvorshiping, or the op-  
prelsion thairof be Sathan and his sup-  
posts: *for the xettis of hel can nocht* Mat. 10.  
*prauail agains Christs church as he*  
*him assurred vs.*

The vniuersalitie of tymes of the treu  
church, importeth baith atiquitie from  
the Apostles dayes; and thairfor it is  
called Apostolik; and also it importeth  
perpetuitie; that it being anis establis-  
hed, and planted be the Apostles, it  
suld neuer decay nor be ouercumed,  
and consequentlie it suld remaine visi-  
bilie disperfed throught al the vvarld,  
and victorious in al ages agans al the  
enemies thairof: This is prouen be  
Christs infallible promesse laying, that  
he *hath builded so surlie his church*  
*vpone, strong and firme rok.* *Porta* Mat. 10.  
*inferi*

*inferi non praeualebunt aduersus eam.*

The zettis of hel sal nocht praeuail agans hir, vvha is his immaculat spouse,

Osee. 2. and of vvhom he said. *Desponsauit eam*

Verf. 19. *mihi in eternum.* I haue handfast, and

espoused hir to me for euer : Seing the

Caluiniā ministers cōfesseth, that thair

præended church vvvas ouercumed be

ye forces of sathan, mair nor ane thu-

sand zeares : Thairfor thair pretended

church, is nocht yet treu church of God,

of ye vvhich Christ Iesus assurreth vvs,

that ye zettis of hel : That is to say, ar-

rouer, synne, and superstition, vvhich

bringeth to hel, zea al the forces of Sa-

than be persecution sal nocht praeuail

agans his church.

Thay ar constrained to senzie ye de-

cay of ye church, becaus vvhan ye ca-

tholiks asketh of thame, in vvhat part

of the varld vvvas thair church befor

Caluin ? Thay can nocht shau onie na-

tion or toune in the varld, that profes-

sed or euen hard vvord of sik ane reli-

gion, as thay teach and professe. Thair-

for

for they are constrained to say, that the church of God was suppressed, while they came to establish ye same. The Lutherians pretendeth the lyke, of their church, when ye Catholics asketh of thame, whether their church was, before Martin Luther? I may affirme that the world was overcome by error, before his dayis, & that the word which he preached, was the onlie veritie of Christs Euangel: And that Caluin, who inuented a new doctrine of his own brane, contrair to his, was a proud heretik, perverting the Euangel, of Christ and his sacramentes: for this cause the Lutherians called the Calvinists, sacramentaries, because they perverted the sacraments, denying speciallie, the real presence of Christs bodie and blood in ye sacrament of the altar, which ye Lutherians confesseth. Be this answer of the one, and the other, it is manifest, that neither of thame hath the true church, because they confess, that the seat is of hel

hel hath prauailed agans thair pretended churches : This cā nocht be said of Christs treu church: for it is his kingdō on earth: of ye vvhich ye prophete Daniel said, *that it suld stand for euer, & ouerthral al wther monarchies : And*

Dan. 2.

Psal. 144 ye Prophet Dauid said : *Regnum tuum regnum omnium seculorum, & dominatio tua in generatione, & generationem : Thy regne is a regne of al ages, and thy dominion is in al generation to generatiō. And Christ him self promi-*

Māt. 28.

*sed to be vvith his church to the end of the vvarld: & yat in his visibie absence he suld assise the same vvith his holie spirit to teach al veritie thairin to ye vvarlds end.*

Iho. 14.

The third qualitie of the treu church is, that it suld be catholik, or vniuersal in respect of vniuersalitie of persones, that as it standeth in al ages agans the forces of hel: sa it muist haue perpetual successiō of lausful Pastoures, to instruct Christs visibil flok, to gouerne ye same in peace and vnitie of faith, vvnto the  
end

end of the vvarld. This is prouen be S. Ephe. 4. Paul saying : Christ hath giuen to his church, sum Pastoures and Doctoures, 12. for the wark of the ministrie, for the building of the bodie of Christ; (which is visible church) whil we be al gathered in vnitie of faith : Bot this gadering of al christians in vnitie of faith, vvilbe, maid onlie at the latter day : Thairfor Christs church, must haue perpetual successiō of lauful pastoures, to teach his church, vvnto ye end of ye vvarld : Bot thir properties conueneth na vvayis to Caluins sect : for vvhan vve ask of ye ministers thairof, vvha vvar ye pastoures of thair church befor Calvin? And vvha taught sik doctrine and interpretation of ye scriptures as thay do ? seing thay refuse to stand be ye interpretatiō of ye scriptures, giuen be al ye antient Doctoures, vvha descended be lineal successiō from Christs Apostles vvnto our age ? Thay can nocht designe onie lauful Pastours or Doctoures, vvith vvhom thay consent

C

in vni-

in vnitie of faith and religion in onie  
age befor Caluin, vvhā vve ask of tha-  
me, to vvhom Caluin succeded? or  
vvhā gaue him imposition of handes?  
And vvhā lauful prelat and superiour  
send him vvvith pouer and autoritie to  
preach? vvvithout ye vvhich pouer and  
autoritie, no man suld be estimed ane

Rom. 10. lauful Pastour? for as *S. Paul sayeth:*  
Verl. 15. *hou can thay preach, except thay be  
sent?* To this thay sing dum, becaus  
it is certan, that Caluin intruded him  
self in ye cathedral seat of geneue, and  
chaised away ye lauful Beshop thair of,  
be force of armes, mātening sum facti-  
ous peple of that toun in rebellion,  
agais thair natiue Prince. Thair com-  
mon subterfuge is, that he vvas called  
be ane extraordinar vocation, imme-  
diatlie be God, to reforme ye vvarld,  
as vvar ye Prophetes in ye auld lau.  
This ansuer is ane common subterfuge  
of al hāteriks, as ye antient Doctoures  
vviuesleth; Bot is nocht vvallable, for  
Christ hath promised ane perpetual  
succes-

succession of lafullie called Pastoures  
to his church: Thairfor this extraordinar  
vocation hath na place in Christs  
church: Nether is thair necessitie (as  
thay prætend) of extraordinar Prophe-  
tes for reformation of the doctrine  
thair of, becaus I haue prouen, that  
Christs church can neuer erre. Mair  
ouer S. Paul affirmeth *that the lauful* Heb. 5.  
*Pastoures of Christs, church suld be* Ver. 4.  
*promoued, & called thair to (tanquam*  
*Aaron) as was Aaron.* Bot ye scrip-  
tures testifieth, that Aaron vvas called  
to ye dignitie of the Ecclesiastical char-  
ge be ane ordinar vocation, & be ane  
lauful superiour: for God commanded  
Moyse to consecrat and anoint him, be  
ane external vnction in the dignitie  
and office of ane preist. Thairfor al lauf-  
ful Pastoures of Christs church, suld  
be promoued to the Ecclesiastical mi-  
nistrie, be the authoritie of thair lauful  
Superiours, vvha promoueth thanie  
be ane external vnction, and imposition  
of thair hands: And vvha sendeth tha-

Leu. 8.

me vvith pouer and iurisdiction, to execute thair charge in sik pairtes, as ar subiect to thair autoritie: Bot nather Calvin nor the ministers of his sect, vvas promoued to ye ministrie be ane lauful superiour: Thairfor thay ar nocht lauful Pastoures of Christs treu church. Of such extraordinar teachers our salueour forspak suld cum in the latter

Mat. 7. dayes, nocht send, but suld intrude thame  
Vers. 15. selfes, climbing ouer the dyk in

Christs shipfald to deuor his flock, with ye bloodie teeth of thair heresies, being cled with shipkynnes, that is to say, vvith the soft habite of the external vvords of the scriptures, but tane in ane

Mat. 4. fals sense; as sathan alledged ye scriptures agā Christ. Thairfor Christ commādeth to be war with thame, as theues & throtcutters. So no mā can haue iust excuse of thair auin perdition; being deceaued be thame, throught the pretext of the veritie seing thay commit thame selfes to vulauful teachers, vvho Christ commādeth expresselie to escheu,



as theues and throtcutters. And becaus  
thir ministers hath nocht in thair præ-  
tended church vniuersalitie of perso-  
nes; for thay can nocht shau ane per-  
petual succession of lauful pastoures,  
descending from the Apostles: Zea  
thay ar schamed of thair patriarch Cal-  
uin, teaching contrarious doctrine to  
his: Thairfor thay haue nocht Christs  
treu church, vvhich is vniuersal, in re-  
spect of vniuersalitie of persones: Ne-  
ther haue thay vniuersalitie of places,  
or of tymes: Thairfor thair cōuenticle,  
is nocht Christs catholik church.

The aught consideration is that vvhā  
hath conioyned thame selfes to this  
particuler sect of Calvin and of his mi-  
nisters, ar in ye vway of thair damnatiō:  
becaus thay ar out of the treu church of  
Christ Iesus vvhich is holie, and vni-  
uersal; and consequentlie, thay haue  
nather Christ for thair head, nor his  
holie spirit for thair instructeur. Of this  
it folloueth also, that thair exposition  
of the scriptures, is nather of Christ nor

Isay. 5.

of his holie spirit : Thairfor vvhathay  
 cal veritie, it is plane heresie : And  
 vvhathay cal licht, is verie darknes :  
 Sa thay incurre this curs of God, pro-  
 nounced agans sik fals Prophetes : *VVoe*  
*be to you wha calleth darknes licht, &*  
*licht darknes.* Be ye contrair, seing ye  
 Roman church is both holie, and also  
 catholik or vniuersal, (as vve haue pro-  
 uen be manifest scriptures : ) Thairfor  
 the members thair of ar the members  
 of Christ Iesus, and in the vway of thair  
 saluation; and hauing yetreu church;  
 thay haue Christ Iesus for thair head;  
 & his holie spirit for thair instructeur:  
 for this cause, *wa belineth, as ye Ro-*  
*man church belineth, and wha recea-*  
*ueth the exposition of the scriptures*  
*thairof,* concerning the doctrine of the  
 sacraments : the inuocation of santes,  
 purgatorie, and al controuersed heades  
 in maters of religiou, ar assured, that  
 thay erre nocht in thir & vurther heades  
 of thair saluation ; Becaus ye doctrine  
 of this church, is the doctrine of Iesus  
 Christ,

Christ, and of his halie spirit. This is ye onlie treu reul to decerne veritie of religion, that bringeth to saluation, from the hypocrisie of errours and heresies of malignant churches, that leadeth to perditio, from the vvhich, God reduce al deceaued Christians, and bring thame to ye motherlie besome of Christs treu church, vvhich is decerned from the malignant churches of deceitful hæretiks, in sa far as it is holie, Catholik, Apostolik, and Roman, out of the vvhich thair is na saluation. For out of Christ Iesus thair is no saluation: Bot vvha ar out of the treu church of God, vvhich I haue prouin to be holie, Catholik, Apostolik, and Roman, ar out of Christ Iesus: Ergo out of the treu church of God, vvhich is holie, Catholik, Apostolik and Roman thair is na saluation.

**F I N I S.**